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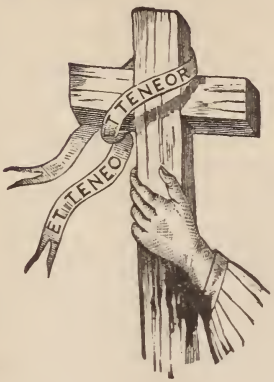
Woman's Work for Woman.



Vol. X. AUGUST, 1880. No. 8.

BRAZIL.

Brazil is to South America what our own country is to North America. It is the largest and most powerful nation of the southern hemisphere. Drained by the mighty Amazon, whose very tributaries surpass the most important rivers of Europe, it invites the commerce of the world. Nature has richly endowed it. Its majestic palms rear their crowned heads like grand monarchs of tropical vegetation. The orange, fig, banana, and pine-apple yield abundantly, when cultivated, while its coffee orchards are capable of furnishing the civilized world with the best coffee. Bright is the plumage of its gay birds, and many of its beautiful insects sparkle like emeralds or rubies. In the United States the Bible has been an open book for generations; its truths have been so ingrafted into our character that we sometimes fail to recognize the fountain whence the rich streams of blessings flow. How different it has been with our sister nation, where the Bible has been, until recently, a sealed book, and superstition and error have bound the bright intellects of its people! But it is yet to form a part of that glorious kingdom into which the nations of the earth are to bring their glory and their honor. Brazil will yet bring consecrated

wealth and lay it at the feet of the King of kings; and when as a nation she receives the gospel in its simplicity, what a power she will be in spreading the truth throughout the southern world!

Of the twenty provinces of Brazil only six have been occupied by our missionaries, and in some of these there is only one worker to a whole province. It would be like sending one minister to New York, another to Pennsylvania, another to New Jersey, &c. There are indications now of important political changes that may open still wider the door for the gospel. "The heart of the king is in the hands of the Lord, and as the river of waters He turneth it whithersoever He will." Already the field is white to the harvest, and evangelical ministers are well received. The work is difficult, and prejudice still strong, but those who toil earnestly and faithfully have the promise, "Lo, I am with you," verified unto them. The Bible is quite generally distributed in the provinces first occupied, and is working its silent way. It is now read in many families that we know not of. A missionary made a tour into a part of a province until then unvisited, and was surprised to find the New Testament scattered through that part of the country. In every place which he visited he preached to good congregations, and found a general spirit of inquiry in regard to the truth. Many listened with fixed attention, and afterwards asked many questions about the book. The missionary was curious to know how they obtained it, and found that an humble Italian peddler had carried it with his wares, and sold it to many families in that part of the province. At last, in his travels the missionary found the peddler, and asked him why he had taken so much pains to recommend that book. He replied that when he found it he read it with a great deal of interest, and felt that it was a book that every one should have, and that he had done all in his power to induce people to buy it.

A few months ago Messrs. Chamberlain and Howell, of S. Paulo, received a letter from Ubatuba, a small place near the sea coast, far to the south. It was a request for a minister, and was signed by a number of persons. Some time ago one of the Bible-readers was there, and since that time the people have met to read the Word, and to pray in the name of the great Intercessor. There was no

one to send from S. Paulo, and no means for the long journey. After Presbytery, Mr. and Mrs. Houston, from Rio de Janeiro, visited the place, and found a people hungering and thirsting after righteousness. They remained there several days instructing the people; eight persons were baptized, and received into the church on profession of their faith; as many more were ready to take the same step, but were prevented by fever then prevailing. Senhor Trajano, a native minister, will go soon to receive them.

A slave entered one of our mission churches, and stood listening to a hymn being sung; again she appeared, and seemed much impressed by what she heard. She listened with the greatest attention, and with her eyes fixed on the minister. She remained to Sabbath-school, and asked the teacher if she would be kind enough to allow one of the girls to teach her the hymn she had heard. She learned it readily, and also some verses from the Sermon on the Mount. Some time after she came and said, I can never come again, I am going with the family to France; but now I know that Jesus is my Saviour and Friend. The teacher gave her a Bible with some verses marked, and told her to ask the young ladies to teach her the verses, hoping that by that means the gospel might reach her master's family. A nurse came into the same church, soon became a regular attendant, and afterwards professed her faith. She was sent away by her mistress, but the little children missed her faithful care, and cried for her, and gladly her mistress received her again. She could not read, and induced the older children to teach her her Bible verses for the Sabbath-school, by giving them her Sabbath-school tickets. She sang the sweet gospel hymns, and the young ladies of the family were so pleased with them that they sent her to the missionaries to ask for the music; again she was sent to ask for religious books, and now mother and daughters are reading the Bible, and so it is. "The Lord gave the word, great is the number of those who publish it."

Senhor Antonio Pedro, of Sorocaba, has organized another church farther in the interior; he has been branching out from Sorocaba, and has established several outposts, where he preaches to attentive audiences. Senhor Miguel Tores is doing a good work in

Calotas, in the province of Minas Geraes. The Rev. Robert Lenington is toiling alone; he has easy access to a million people in and around Bahia. The Rev. J. F. Da Gama is still faithful to his post in Rio Claro, but breaking down under his burdens. In Rio de Janeiro the Rev. James Houston and Senhor Trajano are faithfully and prayerfully toiling on in the face of many difficulties. During the year they have been blessed in receiving quite a number to the communion of their church. Sao Paulo is the headquarters of our missionary educational work. The Rev. J. B. Howell is director of the school; the Rev. George W. Chamberlain pastor of the church. These missionaries have under their care the Brotas field, and make long journeys into the interior. The *Imprensa*, the religious paper, is published under the direction of these two missionaries. Two young men are to be licensed to preach at the coming Presbytery. From the capital of the province, where the gospel has made the greatest progress, we would send out workers to other provinces; for, from beyond the equator on the north to the limits of Brazil, far beyond the tropic of Capricorn, the harvest is ready for the reapers. Gladly would our missionaries devote their time and strength to training workers who can go forth, and in their own language tell the story to their own people. Oh, that much treasure may be laid at Jesus' feet for this cause, and petitions rise that many men and women may be consecrated to the work!

ELLA KUHL.

MISSIONARIES AT OTHER STATIONS IN SOUTH AMERICA.

UNITED STATES OF COLOMBIA.

BOGOTA.—Miss McFarren is at present alone at this station, Rev. Willis Weaver and his wife having returned home. Rev. Mr. Caldwell and his wife, of Northfield, O., and Miss Maggie Ramsey, of the Seminole Mission, expect to begin their labors here in the fall. The three ladies, who will be associated together, represent the Woman's Foreign Missionary Society.

CHILI.

VALPARAISO.—Rev. A. M. Merwin and his wife.

SANTIAGO.—Rev. S. J. Christen and his wife.

TALCA.—Rev. S. W. Curtiss and his wife.

CONCEPCION.—Rev. Messrs. Robert and Eneas McLean and their wives; Mrs. Eneas McLean representing the Ladies' Board of Missions, New York.

WOMAN'S FOREIGN MISSIONARY MEETING

AT MADISON, WISCONSIN, MAY 27, 1880.

MADISON, "beautiful for situation," will be long remembered by the goodly company of women who gathered there on May 27, to consult together, and to learn of, and pray for, the coming of Christ's kingdom beyond the sea.

This Annual Woman's Foreign Missionary Meeting was held in connection with the General Assembly, in the Presbyterian Church near the Capitol building, in which the Assembly convened.

Soon after nine o'clock in the morning, the church began to fill rapidly with women whose faces glowed with Christian intelligence and animation; and glad voices resounded with greetings on all sides, while we overheard, in response to the request of the Registrar of Delegates, names from New York, Philadelphia, Cincinnati, Pittsburgh, Binghamton, Milwaukee, Chicago, Denver, Minneapolis, and many other parts of our wide land. How grateful we were for this opportunity to meet these royal women, of God's own nobility, and talk with them of this cause, that is, thank God, taking such deep root in our hearts!

Mrs. Hoge, Chairman of the Committee of Arrangements, called the meeting to order; the hymn "Joy to the World" was sung. Mrs. Van Cleve, of Minneapolis, read in an impressive manner the thirty-fifth chapter of Isaiah, and led the assemblage in prayer. Mrs. Hoge then announced that the hours of this day had seemed to the Committee on Programme so precious that all formalities would be dispensed with; therefore, omitting minutes, roll-call, etc., the nomination of the necessary officers was made, and quickly voted upon. The choice was as follows: President, Mrs. S. C. Perkins, of Philadelphia; Secretaries, Mrs. A. M. Gibbs, of Evanston, Ill., and Mrs. H. M. Humphrey, of Chicago. Mrs. Perkins took the chair, saying that she scarcely knew whether to feel old or young, now that she found herself a fellow-worker with Mrs. Hoge, who had been her father's friend. She had sat at her feet for instruction in the foreign mission work, and had learned to revere and love her more and more. After this brief preliminary, and a request for prayer that she should make no mistakes, Mrs. Perkins gave, in a clear, penetrating, pleasing voice, the following

ADDRESS OF THE PRESIDENT.

Whenever I have thought of the possibility of having the ear of this audience for a few moments during this meeting, one word has always stood out before my mental vision as *the* one which I should like to emphasize and deeply impress upon the hearts of all who hear me, as characteristic of the point at which we stand. It is this—OUR OPPORTUNITY. Nor do I mean simply that circumstances just now favor and stimulate our efforts; nor that ways are continually opened to us for enlarging our borders and extending our influence; nor that the presence of the General Assembly of our church close at hand gives to our enterprise that endorsement and authority which all Presbyterian work demands, in order to be entirely regular. These things are all true; but I mean something higher and deeper than any of them. I mean the opportunity which God Himself puts into our hands now, enclosing a grand purpose of His own, hallowing and exalting it thereby. What a different thing our undertaking becomes, when we look at it as holding a *purpose* of God towards us and towards those for whom we work! We recognize to-day no distinction of name among us, no division of territory, no separation of interests. For these few hours, at least, we think of our labors, our successes, our difficulties, our dangers, our certain victory at last, as experiences common to us all, and as uniting us in no ordinary bond of sympathy and love. Together then let us look at our *opportunity*, as God has opened it before us, and let us behold it with unshrinking eyes, knowing that we do not enter it alone, but leaning upon the arm of the Omnipotent One.

When we first began this work, we had to feel our way, as it were, clearing the path from obstructions, levelling hills of difficulty, filling up valleys of depression, and only advancing as one step after another was revealed to us as the right one. We had to learn by many lessons, and by varied methods, just *what* God called us to do, and *how* He would have us do it. He did not discover to us all at once the great work which in time He would have us accomplish, because we were not then ready for it—we must be trained, and our shoulders strengthened and broadened by degrees, to bear all that it would bring with it.

Suppose that in those first years, 1870–71, we, who then put our hands to this work, had had entrusted to us by the women of our church $150,000 in a single year. Should we have known how to suggest to them its wise expenditure; how to keep in parallel lines woman's work for woman on heathen ground and its support at home? We should probably have wanted to take a great leap forward at once, with too little foresight or preparation. We might have been tempted to say, "See what our hands have

done! this is great 'Babylon, which we have builded!'" And the openings for woman's work on mission fields would not then have sufficed to give outlet for such sudden increase of activity at home. As our ability and intelligent liberality have grown, and shown stronger, better life from year to year, so have new doors been opened, and larger opportunities been revealed, to call forth our prayers, and utilize our efforts on behalf of the nations of the earth. We were not ready at first for *great* work.

As we were never to be mere collectors of money for work already carried on, which should be sustained by the church at large, that we might by increased funds merely enable it to add to the number of its agents; so the Lord kept our eyes at first turned much away from the gathering of funds simply, towards the objects of our loving interest on the mission fields. We looked towards the brave sisters there who were to be cheered by our prayerful sympathy; we thought of native women just struggling out of their blind ignorance, and trying to teach others of Him who was now their "light and their salvation;" we watched eagerly the schools and scholars becoming gradually real and vivid to our perception. The needs of all these classes of people over there for comfortable homes, for suitable places of worship, for aids to efficient work, were brought by degrees clearly before us, and we set ourselves to care for them in all these respects.

Thus, under God's shaping hand, our work formed itself, and thus, ever since, the same hand has moulded it, not with any cast-iron rigidity of outline—there is no such moulding in the great workshop of the Lord—but with the gracious and elastic curves which can embrace a world for Christ. Now a brave and noble band of women, married and single, represent us on foreign mission ground, sustained by our efforts and comforted by our prayers. Through our schools and other instrumentalities, many native teachers and Bible women are to-day spreading the light of the gospel among their own people. Houses for educational purposes have been built and thoroughly furnished for their use; chapels and hospitals, rightly considered, often, as benefiting woman beyond all others, have been purchased or erected with funds of our contributing. Every form of mission effort which touches our sisters in heathen lands is included in "WOMAN'S WORK FOR WOMAN," as we interpret and define that grand and significant watchword of our advancing host.

Here we stand then, to-day, looking at our world-wide opportunity, in this work of Foreign Missions. It is beyond the power of words or of imagination to take its measure as it stretches away before us in the future. God alone can do this; but we can behold it as it is ours to-day, and seek to place ourselves abreast with it,

in all the responsibility and privilege which it brings to us. Let us shake ourselves clear of the trammels of worldliness, of the apathy of selfishness, of all that clogs and hinders our souls from rising up to meet this summons of the Master to His side. His hand beckons us onward and upward, to a higher point than we have ever yet reached. God knows how many of us have already entered into new spiritual life and received fresh baptism of consecration, through connection with this most blessed cause. But, my sisters, we have not yet "attained" to the measure of spirituality or of consecration which may be ours, or which this work of God demands.

Let the time past suffice, to have wrought so poorly and given such divided hearts, and let us now lay mind and voice and means and talent of every kind upon the altar which is lighted by the flame of God's opportunity awaiting us as we pass the threshold of another year of work. To our weak but faithful hands it may be given to bring a blessing in God's own time to *every nation* under heaven. Do you and I, as we sit here, feel the weight of the power which God is imparting to us? Do we realize the awful responsibility of the position in which God has placed us, when He puts the gospel of everlasting salvation not only deep in our hearts, to bless us through a long eternity, but also into our *hands*, to give it to others—not only to those by our side, but to "every creature"?

Let us bear in mind the day when He will call us to account as to what we did, obediently to His command, with the good news which came to us and brought us such joy. Shall we be satisfied in that day to answer thus?—"I received the blessed gospel gladly into my heart. I covered it up there as a most precious thing. I told of it to a few close at hand whom it was easy to reach. I knew there were millions who were living and would die without it, unless we women gave it to them; but I did not feel called upon to do anything myself. I judged that my divine Master's commission to His people did not mean *me*. I shut my eyes to my privilege—I passed by my opportunity—I lost the blessing which I knew might have been mine, had I come near to the heart of my God by entering upon that work which has the glorious promise of His presence "alway, to the end of the world."

Alas if this wail of neglected opportunity should sound from the lips of any who sit here to-day—with the full light of God's wonderful blessing resting upon the past of this work of Christian woman for heathen woman, and its future all radiant with the hope and promise of still more marvellous success!

Committees were appointed as follows:—

On Resolutions.—Mrs. B. Douglass, Chicago; Mrs. Rowley, Philadelphia; Mrs. Ford, Binghamton.

On Monthly Letter.—Mrs. Pratt, Albany; Mrs. Gibbs, Chicago; Mrs. Haines, New Jersey.

On Arrangements for Future Meetings.—Mrs. A. H. Hoge, Chicago; Mrs. J. L. Graham, New York; Mrs. Ashbel Green, New Jersey; Miss Marshall, Philadelphia.

Mrs. J. B. Stewart, of Milwaukee, Wis., then read the following paper on the

SPIRITUAL ASPECTS OF OUR WORK.

Christianity and Missions are synonyms. The problem was salvation for a lost world. Love solved it. God so loved that He gave. Christ so loved that He came. Missions was the meaning of that intensest life of thirty years; the culmination and fulfillment of all that had gone before; the planning and projecting of all that was to follow; finished on Calvary; the supreme hour of Redemption. Missions were in the "Follow Me," the pleading "Come"; in the tender ministries to earth's poor unfortunates, blind, deaf, dumb, lepers, lunatics. Man called them great sinners, Christ called them great sufferers; and here lay the germ of all the hospitals, the asylums, which like white-winged angels gather the wretched into their brooding bosoms. Missions were in the last preparations. In the last prayer—"Neither pray I for these alone, but for them also which shall believe on me through their word."

There was to be a meeting in Galilee. The Lord had said, "Come to Galilee." The Angel of the sepulchre had comforted their stricken hearts at the empty tomb, by "In Galilee ye shall see Him." Surely the great interest will centre in this last interview. Repentance, remission, believing, baptizing, waiting, witnessing, preaching, power, were the themes; and from the whiteness and glory of the Ascension came to them and to us the last command and promise of our risen and glorified Saviour: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

Can I doubt that Christ was a missionary? That "Christianity is missionary, world-embracing? That if it should cease to be missionary it would cease to exist"? Can I doubt that the Spirit of God is the Spirit of Missions?

And these founders of the early church, these trustees of the word of life, these keepers of the souls of men.—how kept they their solemn trust? Faithful witness unto death might be written of each one. Their spiritual life was born, grew and matured in missions. Grand, glorious Paul considered himself a debtor to

the Jew, the Greek, and the barbarian. As the scales fell from his eyes, his uplifted vision took in the great white harvest field—the world; from hence the souls of all men were the prizes for which he toiled, planned, organized, lived and died.

Only in the light of missions can we read the "Lives of the Saints,"—those holy men and women of the early church. If we follow the church through her 1800 years of history (her times of adversity, her Pisgahs and her wildernesses), her spiritual life will be found to ebb and flow with her loyalty and fidelity to missions. As we can trace the windings of the stream, even when its silver thread is invisible, by the rich verdure and exuberant growth along its margin, so the mission idea is marked through its whole course by high Christian development, heroic achievement, grand results for God and humanity; its absence by declension and barrenness.

These early Christians intensely believed that the world was lost—Christ was the Saviour—the Church the witness; that "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." So must we be strong in our convictions, if we would be strong in action, if we would influence others. So must we not lay unconsecrated hands upon this mission work, but, like the saintly Bushnell, "watch and pray when it is near rocks, or under storm, or threatened with wreck."

The Jew and the Greek still live. They are not confined to the land of Palestine. They are our neighbors, communicants in your church and in mine. In the full blaze of this nineteenth century they stumble over Missions. They see nothing but obstacles, and they say, "Can God spread a table in the wilderness?" They point to losses and crosses, to wars and famines, the defection of converts, the removal of earthly props upon which we have been wont to lean; not reading in this discipline that missions are beloved of God, and that this is the evidence. Said Rutherford, "Why should I complain when God ploughs long furrows through my soul? He is a wise husbandman, and means a harvest." "He maketh angel ladders out of clouds."

Come with us, Jew and Greek, and we will do thee good. Lay aside your haughty exclusiveness and believe that the poor heathen woman, who is working over her problems without answers,—death and no life, the grave and no resurrection,—is as dear to Christ as you; that the little daughter who comes into the world under protest, whose embrace is the cold arms of the sacred river, and the kiss of its waves, is as much one of His "little ones" as your own, so tenderly loved and cared for. And you, Greek, lay aside your philosophy, your theories, your questionings, and come in the Bible way, "as a little child," and study this work in its spiritual aspects.

As the Spirit moved upon the face of the waters at the beginning, and there was all light, all breath, all movement, so there are evidences in the moral world that this spirit in re-creating power is "blowing where it listeth." When a forlorn woman discovered by one of our missionaries in the depths of Central Africa was told the "old, old story of Jesus and His love," she broke forth into affecting demonstrations of joy: "Oh, that is He who has come so often to me in my prayers; I could not find who He was!" The "isles have waited for His law," "the multitude of the isles are glad thereof." Madagascar, the Sandwich Islands, the little Pacific island church of 500 native Christians, which has sent out ten foreign missionaries, all attest the power of His presence.

Ours is no waning cause. Fitter emblem: the slender crescent flashing in the west at the gloaming, marriage ring of the day and the night—beautiful in its prophecy of glory to come; or the "shining light that shineth more and more unto the perfect day." The promise of His coming is rich with harbingers as this glorious springtime in bud, blossom, and quivering song!

This is the era of missions. We cannot be mistaken. The reaping time has begun. Martyr blood, the seed of missions, as of the Church, has not been shed in vain. All the fresh young lives that have breathed out their sweet brief fragrance upon the poisoned air of heathen cities have blossomed and borne fruit in thousands of other lives. Each grain of wheat that has fallen into the ground died that a thousand stalks might wave their golden heads. Many faithful men and women, since the days of faithful Abraham, have gone down to lonely graves believing, and we begin to see the seed of our Isaac, which is to be "as the dust of the earth, the sand by the seashore, and the stars of heaven for multitude." Never has there been such enthusiasm as in this "Holy War" for Christ's inheritance—"the heathen and the uttermost ends of the earth."

> "The pierced hand guides the mysterious wheels,
> The thorn-crowned brow now wears the crown of power."

The hand upon the dial plate of God's Providence tells us that the "time to favor Zion, the set time, has come." With a clear ring it strikes—Japan! Africa! Woman!

Tender, loving, Christian woman; her horizon bounded by her family; her neighborhood had so long regarded her heathen sisters as so far away, to be reached in some mysterious manner, somewhere in the procession of the ages, through the agency of converted men—not realizing that through woman was the quickest way to reach man—that she had almost forgotten to pity. But God had not forgotten. Just as He has presided over systems,

discoveries, inventions, projecting them upon the world when the "fullness of the time was come," so Christian woman has heard the voice of her God—"Where is thy sister?" "As a dream when one awaketh, so the women of Christendom now look upon the strangeness of their past neglect, and joining hand in hand across all denominational lines, all barriers of nationality or language, all bounds and distances of land and sea, are belting the globe with their bonds of sympathy and love."

This stirring of the heart for Christless women has led to that organized effort which is making this work the wonder of the age. This is the meaning of those grand gatherings of the noblest and best women of our own and other lands of every Christian name, to awaken interest, to devise plans, to enlighten, to encourage. The pathetic cry coming down through the ages has at last found a language. It says, Oh, Christian woman, come and "tell us of Christ, for woman only can!" A strong, heartfelt "God helping us, we will," is the answer. The author and finisher of this work is the Holy Spirit. The beginning, the middle, the end, is of Him. In fully realizing and resting upon this truth will our great strength lie. We have but made a beginning. There is an infinite field opening before us.

As one has said, "the idea of a world's conversion has an educating power." We stand upon the verge of great developments. Great problems are to be solved. Great difficulties are to be overcome. Great triumphs are in store. In the name of the Spirit of our God will we set up our banners. When our appeals are met by indifference, apathy, worldliness, ignorance, let us remember that it is as much a miracle now for the blind to see, the deaf to hear, the dead to arise, as it was in Galilee; and that the divine touch comes in answer to prayer—Bring them to Jesus. Do we need leaders? So did the few scattered, frightened, bewildered, but still believing disciples of our crucified Jesus, the forlorn hope of Christianity! An organizer was needed. The Spirit found such a one as this world never saw before nor since—on the road to Damascus. Prayer has spiked many a gun, and has turned the batteries of the enemy upon their own ranks.

The Church has no patent on liberality, generosity, earnestness, zeal. The world has some splendid material, Satan some powerful auxiliaries. Pray that the Lord may meet them in the way, and a light from heaven may shine round about them. Is the question that of securing strategic points in the great field, and finding the right laborers to occupy them?

The important city of Corinth given up to licentiousness; of Athens, where the people, under the broadening influence of science, art, and culture, had become so liberal in their religious

thought as to open a Pantheon; Ephesus, where they actually made and worshipped idols; Rome, the metropolis of the world, how were they to be reached? Hear the plan of the Spirit: "They ministered to the Lord and fasted." "The Holy Ghost said, Separate me Barnabas and Saul for the work to which I have called them." "When they had fasted and prayed, they laid their hands upon them and sent them away."

Again we read, "forbidden by the Holy Ghost"—"the Spirit suffered them not"—"infallible Guide!" We are to pray the Lord of the harvest. He is to send forth the laborers. We have colleges and seminaries which seem to be perennial fountains, forever sending forth streams to make glad the city of our God. They are proverbial as "Schools of the Prophets," "Missionary Training Schools." We look to them to fill the decimated ranks—to seize the colors when a standard-bearer falls; to receive the falling mantle of a Bushnell or a Miss Fisk. What but a baptism of the Holy Ghost in answer to prayer is needed to make all our colleges and seminaries such as these?

Only a few years have elapsed since the first telegraph wire was stretched. Now the land is enclosed in a network, over the rivers and under the seas; like a zone they have clasped the globe. What a complex of nonentity, what a stupendous failure, without the mysterious power that wings the message, flashes the tidings! So with our grand missionary organization, Boards, Bands, Auxiliaries, Stations, Workers, Appliances—let the machinery be perfect as possible, but let it move by the quickening power of the Holy Ghost in answer to prayer.

Professor Blackie, in his chapter on Moral Culture, says: "Atheists can in fact fasten their coarse feelers upon nothing but what they can finger, classify, tabulate, dissect. In this scientific age, when everything is analyzed, atomized, and tabulated, there is a tendency to talk of knowledge as a power to which all things are subject. In the moral world, certainly it is not knowledge, but aspiration, that is the moving power, and the wing of aspiration is prayer."

Not the prayer that Dr. Horace Bushnell called "dumb-bell exercise, good as exercise, but never to be answered," but the "prayer from the depths." When we can rest wholly upon the promises of God, and plead for the world as for our own; when with Christ we can say, "With desire have I desired" this, there is no favor too great to ask, no blessing too large to expect.

The one thing for which our dear missionaries plead is *prayer*. Said one: "Give us this year your hearts," knowing that with the heart goes prayer, and all best gifts. Another: "Remember us in prayer; we need it." Another: "We want the Spirit; we

cannot do without it." One writes: "I feel strangely lifted up and comforted; some one is praying for me." And our dear Miss Campbell asks us to pray that God would show every Christian in the whole world just what He would have them do. We will believe our Father's word. It is His good pleasure to give us not the half, but the whole of the kingdom! Let us honor His munificence!

Will not God give us this year, in answer to prayer, all our unorganized churches; the two-thirds of our Christian women who have no part in this work; all lukewarm pastors and elders? May our Sabbath-schools become so imbued with a love for missions, that each "little one may become a thousand!" Had Isaiah the children in mind? May all our churches realize that they are but points where they must intensify that they may diffuse; centres of light that they may radiate; stations where they hold the wires which are flashing, not to the next town, not to the frontier, but to all nations, the good tidings: "Unto you is born in the city of David a Saviour, which is Christ the Lord!" May there be no missing symphonies in the monthly concert of prayer for missions, and no empty closets during the woman's Sabbath evening hour!

May the missionary meetings without prayer—those wells without water, clouds without rain—become "Bethels!" May the Christians who, with feet on the border and eyes on the ground, are forever scraping with the muck-rake of worldliness, lift their eyes to the high table-land of Christian experience, where privilege holds out the golden crown!

Oh, these contemptible remnants of exhausted sympathy, strength, and gifts; these dregs of full cups which selfishness and worldliness have drained, and which the prophet saw when he administered this scathing rebuke: "Ye have said!" "Behold what a weariness is it. And ye have brought that which was torn, and the lame, and the sick; thus have ye brought an offering. Should I accept it at your hands? saith the Lord of Hosts." How they shame us as we read of the one who first gave herself, then fifty dollars, as a dying thank-offering for having had the privilege of laboring thirteen years on the coast of Africa! Or of the mother who carried little Albert Bushnell, her firstborn, many times a day to her closet and pleaded earnestly with the Angel of the Covenant that he might become a missionary!

Let the order of our gifts be as of the Levites in the days of good Hezekiah: "Now that we have consecrated ourselves unto the Lord, let us come near and bring sacrifices and thank-offerings into the house of the Lord." Let them be freewill offerings, firstlings, lambs without spot or blemish. May our Boards be wise

in their counsels, prudent in their deliberations, grand in their faith! And may the "company of those who publish the good tidings be great;" chosen of God, led by His Spirit, sustained by His Church: and the fruits be blessed and enduring!

A few nights since, I listened to one of Handel's grand creations, rendered by a chorus of 600 picked voices, and an orchestra of 150 instruments. Inspired by a master, led by a master interpreter of the brain and soul of the great composer, a sublime unit of harmony, it rolled through the spacious hall, in sweetness, in majesty, in power, until in exultant joy it burst forth in the climax. "Glory be to God the Father, God the Son, and God the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end! Amen."

When all the hearts of God's children shall throb together with sympathy, when their hands shall move in unison and their prayers go up as the heart of a single man, in perfect agreement "as touching this thing," under the inspiring influence of the Holy Spirit, faith will become triumphant, then will be earth's grand jubilate!

Brief addresses on themes spiritual were suggested by this paper.

First, Mrs. Hoge illustrated the power and comfort of prayer by an incident in a missionary's life; and added that when missionaries make requests of us, they are not first for more money, but for our prayers. As soon as prayer is widespread, consecration and money follow. When Mrs. Green gave fifty thousand dollars to pay the debt of the Foreign Board, Dr. Ellinwood greeted Mrs. Hoge with the words: "Some one has prayed! The debt is paid!" The women had prayed, and had received more than they had asked; for they had prayed that the debt might be paid, but had not added, "and let it be paid by a woman." In answer to prayer, Mrs. Lapsley made the largest bequest ever given by a woman to Foreign Missions. In their decennial year the Philadelphia Society has had prayer answered beyond all expectations. This is the decennial year of the Northwestern Board. Let us pray earnestly and come close to the foot of the cross, that we may hold it up to all nations.

Mrs. Mateer, of China, followed these remarks of Mrs. Hoge by advocating the devotion of each Christian woman to the salvation of some individual soul, especially of a child or ignorant person. By this labor, she said, we might enter into sympathy with the work of our representatives abroad.

Mrs. Baker, of Oshkosh, said that many Christians failed to reach an intense conviction of the necessity of this teaching all nations; and wished that all might be stimulated by this knowledge of the need.

Next on the programme was the fine address of Mrs. S. M. Henderson, of Mechanicsburg, Pa.

CHRISTIAN GIVING.

The whole scheme of redemption is a grand system of benevolence. From its first inception in the divine mind, down till the gates of the New Jerusalem close upon the last-admitted saint, it is all giving. "God so loved the world that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Son of man came to *give* His life a ransom for many. God declares Himself more willing to *give* His Holy Spirit to them that ask Him, than earthly parents are to give good gifts unto their children. These are God's greater gifts, and they include His lesser ones, which comprehend all we have and are.

Having thus bestowed upon us gifts commensurate with His divine character, God comes to us and asks some proportionate return, demands some interest on such a principal. His object, however, for so doing is not found in the value to Him of any return we can possibly make. He is seeking our good, not His own. Disinterested benevolence, prompted by an all-comprehensive love, is the predominant trait in the character of God as revealed to us in His Word. Man was created in the moral image of God; sin marred that image, and in place of His ruling principle of benevolence, implanted the spirit of selfishness. The plan of redemption includes the restoration of this lost image, as well as deliverance from the curse of the law.

The attribute of wisdom in the character of God has been defined to mean His ability to adopt the best means for the accomplishment of an end. We must conclude then that He has done this both in our deliverance from the curse of a broken law and in our restoration to His own lost image. In satisfying the demands of the law, God did the giving Himself; but in the work of restoring us to holiness, He saw that it was necessary we should do the giving, and so He requires us to do it.

The principle of benevolence implanted by the Holy Spirit in the renewed heart must be exercised in order that it may be developed and strengthened, and it is of vital importance to the securing of a healthy development that this exercise be wisely directed; hence we find that God has given us an explicit rule of direction. This rule applies to our time as well as our money. God has reserved every seventh day, and upon that day the same proportionate amount of the increase of our means is to be brought to Him or laid aside for Him.

This is God's plan, and therefore the best, and no plan of man's

devising can be safely substituted for it. It is in accordance with the analogy that is found to exist everywhere between the natural and the spiritual. All healthy, substantial growth in the natural world is the result of the steady and long-continued operation of the causes necessary to produce that growth. A flood for one month and an unclouded sun for another would not produce a harvest; but given the same amount of rain and sunshine, wisely interspersed throughout the year, and ripened grain is the result.

Other plans might be adopted whereby more money could be secured in a given time for a special purpose, or whereby many might be induced to give who have no sense of duty in the matter. All such plans, however, are based upon the supposition that money is the ultimatum, and therefore utterly fail so far as the primary object is concerned.

But in order that our giving may promote our sanctification, it is not enough that we give, or even that we give statedly; we must give from the right motive, and for this necessity God has made provision. There must be no selfishness in this motive, and it must be in the line of loving, grateful obedience to God as our benefactor. He does not need our money, and only desires the love and obedience that prompts us to give it; but He has provided an object that does need the money, and which He substitutes for Himself. In giving our money for the salvation of the perishing, actuated by the same spirit that prompted Christ to give His life for them, we are virtually giving it to God, and He so accepts it.

Of all Christian giving, giving for the salvation of the heathen has the least selfishness in it, and therefore the most sanctifying power. It is not enough, however, that we give our money for this purpose: we must give our time, thought, effort, prayers—everything we have to give that can be made subservient to the end proposed, which is, giving the heathen to Christ for His inheritance.

The history of God's dealings with the Jewish Church, which stands as a type of His dealings with His children for all time, affords abundant proof of the invariable working of this reactive law of Christian giving, which applies to the church as well as to the individual. The history of this ancient people is a constant succession of alternations between prosperity and adversity; and the tide of their national life ebbed and flowed just as God's treasury was full or empty. When they brought their tithes and offerings to God, they were blessed and prospered; when they went away after the idols of the land, they were in bondage to the Canaanites.

And just so it is with Christians now. When we pay our tithes and bring our offerings to God, we are blessed with spiritual growth and prosperity; but when our gifts are laid upon the altar of self,

we cease to grow in grace—even go back from the growth already attained—and are soon in bondage to the world.

When Canaanitish bondage became too grievous to the Israelites to be longer borne, and they were ready to return to the God of their fathers, there was but one way for them to secure His favor, and that was to bring with them the prescribed tithes and offerings. The reason for this is found in the fact that only the spirit that prompted the bringing of these offerings was the spirit that could make their coming acceptable to God.

Thus it was in the days of Hezekiah. For four months the people continued to bring their tithes, until there was no room to store them, and the testimony was that more was left than they would have had if no offerings had been brought; for the Lord had blessed His people, and that which was left was this great store. But special note is to be made of the fact that before they commenced to bring their offerings they destroyed their idols. They began at the right place; and just here is found the reason why so many Christians fail in the duty of giving: they are not willing to give up their idols, and so they go on robbing God and cheating their own souls.

But if they are His children, and all appeals on the ground of obedience, love, gratitude, and even compassion for the dying, fail to secure the destruction of their idols and the bringing of their gifts to God, He is compelled to resort to some other measure, whereby the result—so vital to their eternal well-being—may be attainable. He has a reserve method for this very purpose in the shape of the rod. God deals with us as a father deals with his child. He requires obedience; and His commands always look to our ultimate good, though we may not be able in every case to understand how this can be: just as a child oftentimes regards his father's commands as arbitrary, when he could not understand the reason for them, even if it were given. But in both cases love should be a sufficient guarantee for faith. If, however, the child persists in disobedience, as a last resort it must be punished; and just so it is with God's children: if they will not learn obedience in any other way, they must learn it through the things which they suffer. If they will not give up their idols voluntarily, they must give them up when God takes them, or turns them to ashes in their eager grasp.

Many a mother, who has thus learned obedience, looks back upon the pale, sweet face of her child, and understands now, as she did not when her last kiss was imprinted upon those mute lips, that this was the idol upon whose shrine her offerings were laid; forgetting that God is a jealous God, and will have His own.

Many a chastened Christian man looks back upon a scattered

fortune and a dismantled home, with eyes from which the scales have fallen, and sees in them the wrecks of idols that kept his offerings from God. But the taking away of our idols does not teach us the lesson of obedience; it only makes us willing to learn it.

In this work for foreign missions we have learned something of the blessedness of giving; something of the good we get ourselves, when we are trying to do good to others. To some of us the blessing may have come through the loss of some cherished idol. We have made steady progress in our gifts, until their aggregate, in this decennial year, has been a glad and thankful surprise, even to ourselves. And now the practical question that meets us is, how to make permanent the standard attained; how to make our benevolence a steady, on-flowing, ever-widening and deepening stream, instead of a series of intermittent springs, filled up by periodic outgushings of enthusiasm, or special baptisms of consecration.

The answer to this question is found in what has been said of the inspired plan, and the principles upon which it is based. Christian women must be educated to give in the Bible way, and on Bible grounds. The work of organization has been pretty thoroughly done; what remains for us to do is chiefly a work of education; and in this work our pastors must help us.

The tithes, *all* the tithes, must be brought into the storehouse; and it must be honest tithing that we do; not of mint, anise and neckties only, but of all that we possess; not a per cent. of what is left after all our wants, real or imaginary, have been supplied; but God's share must come out first—of the first fruits was Israel required to bring, and they always had abundance left. When all the tithes are in the storehouse, then will our free-will and thank offerings be acceptable unto God; then will there no longer be any danger of a "letting down," or a "backward step;" then will our work be placed upon the foundation which God Himself has laid, and upon which we may build, in the assured faith that in His own time the capstone of the superstructure shall be put in, with shoutings of grace, grace, unto it!

Remarks on this subject were made by several ladies.

Mrs. Ashbel Green, of New Jersey, said that the question, How much do we owe the Lord? could never be answered by less than entire consecration. The question often asked is, What is the best way of raising funds? She believed that in the end not so much is accomplished by the system of fairs, festivals, &c., as by systematic giving. But no woman who prays needs instruction as to how to give. Prayer was not always characteristic of missionary meetings, but there should be something more than the prayer of the consecrated Sabbath hour.

Mrs. Graham, of New York, replied to a question regarding that "Prayer Hour," that several years ago it was agreed by certain ladies, that at a certain hour on the Sabbath all should pray in private for the cause of Foreign Missions, in general or specifically. Missionaries had been greatly encouraged and helped by the knowledge of those united petitions. Mrs. Graham disliked the expression from any one, "I have done what I could." We want no limit. *The alabaster box is to be broken.* When we give all, then it is but very little.

Mrs. Worrall, of Chicago, turned the thought of the meeting toward the consecration of children.

Mrs. Z. M. Humphrey, of Cincinnati, related a most touching incident of a heathen mother in India, who had daughters but no son, and prayed earnestly to her gods that the reproach might be taken from her. One day there was rejoicing in her house, for a boy and a girl were born to her. But the girl was blind. There came a festal day, and a child was sacrificed to a heathen god. It was the beloved boy. The missionary, passing, noticed the signs of grief in that household. He asked the mother why she did not give the blind girl-baby, if either must be sacrificed. No keener rebuke could be imagined than the mother's reply: "Is that the way you give to your God? I thought the best was to be given to the gods! Oh, if I had only known that your God would have been pleased with my blind girl!" Is there no voice in this cry which shall reach us?

Mrs. Niles, of York, Pa., offered prayer, in accordance with a request of Mrs. Worrall.

Mrs. Williams, of China, referred to the devotion of converted heathen women, who give systematically and generously; realizing with such profound gratitude the difference between their former poverty of soul's good and their present riches in Christ.

Mrs. Hoge then took up the subject of Work for Foreign Missions in the Sabbath-school. The subject is comparatively new in the West, but already it has been inaugurated, and there are a number of organizations in particular schools. Leaflets containing plans for such organizations were at the desk for distribution, and more can be obtained at head-quarters. The speaker had hardly ever met an active worker in Foreign Missions who had not received the first impulses thereto in childhood or youth. Personally, her love for the cause had begun at ten years of age. She related an incident of a wealthy banker who had grown worldly by prosperity, but whose heart and purse were reached by an appeal for Foreign Missions, in which forgotten cause he had been trained in childhood. This showed the influence of early training. One special object of the present plan is *to reach the boys.* Only the four

Sabbaths allotted to reviews are desired for the exercises of the Sunday-school mission bands.

Mrs. C. B. King, of Pittsburgh, proved how early children can be influenced, by an incident in her own life. She had thought that her interest in the subject was comparatively new, but meeting Rev. Dr. Wilson at this Assembly had shown to her that it dates from childhood.

Mrs. Horace Eaton, of Palmyra, N. Y., related the success of a primary class in raising money by flower and vegetable gardens, and the care of chickens.

Mrs. Beatty, of Steubenville, O., illustrated by the interest of a certain class of young men, who were prepared each month to report on the topic for the monthly concert, and give considerable money.

Mrs Van Cleve, of Minneapolis, spoke of the organization of one of those societies in the Sabbath-school of Andrew Church, Minneapolis. The mother of three little children attending there was obliged to get missionary literature and study it, in self-defence. The children were progressing much more rapidly than she; and soon she began to give also, in order to keep up with them. So this work will reach weary mothers, kept much at home by the countless household duties.

Mrs. Hoge offered the following resolutions, which were passed :—

"*Whereas*, In God's providence, and in harmony with the will of the Church, a responsible place has been given to woman in the work of Foreign Missions; and

"*Whereas*, The money secured for this work is mainly the result of personal sacrifice, which thus exalts it above that of mere solicitation; and

"*Whereas*, In human affairs, interest keeps pace with responsibility; therefore, be it

"*Resolved*, That we fix our figures far higher for the current year, redouble our efforts, and pray and press nearer the Cross, which we aim to hold so high that even heathen women may look unto it and be saved.

"*And whereas*, One-half the heathen world, including the mothers, is inaccessible to the gospel, except through the agency of her own sex, therefore, be it

"*Resolved*, That we gratefully emphasize the utterance of the General Assembly of our beloved Church, A. D. 1877, which will be found on page 94 of the Annual Report of the Board of the Northwest."

The utterance referred to is as follows :—

"It is, moreover, the unanimous opinion of your Committee that what God has thus raised up, and so signally prospered and sanctioned, ought to be encouraged to do its own chosen work in its

own chosen way. When these (woman's) societies choose to consecrate their efforts to increase the liberality of the churches in the support of the evangelization of the heathen, the singleness of their aim ought not to be impaired nor diverted."

The last hour of the morning session—the prayer hour—had now arrived. Mrs. B. Douglass, of Chicago, was called to conduct it. She gave for a leading thought "likeness to Christ," and read Scripture upon the theme. It was an hour of elevation of soul, many gifted women adding words of prayer and of useful counsel to those of the leader.

Then followed the intermission for lunch—an hour well understood to be useful for refreshment in more senses than one. Plans were being laid for good work in future, as might be readily gathered from the interested faces of the little groups of women here and there. Pleasant visits with old friends, and opportunities to be introduced to "our missionaries," were among the good things of this interim.

THE AFTERNOON SESSION

was devoted to addresses of returned missionaries and others. Mrs. Hoge presided. Mrs. J. M. Henderson opened the meeting by reading the first chapter of Joshua, and by prayer. Mrs. Hoge then said that the supreme moment had arrived when the givers could look upon the faces of their representatives, and hear the story of their work from their own lips.

Mrs. Mateer, from China, was the first to be introduced. She spoke of the Chinese views of the soul—its accounts with the gods, and the transmigrations that must be endured by the souls of the women. She said that this life was considered one long balancing of accounts, the merit column balancing the sin column. Only so much sin is to be finally atoned for as happens to be the remainder after the merits have been subtracted.

She said that the people were constantly, as they thought, sending gifts to the spirit-world, all of which must go by fire. For instance, upon the death of an old and infirm person, paper wagons would be burned. Paper money, representing real money, is burned for the use of every soul in a realm where the gods can be bribed. She repeated the proverb that "without lying one cannot do business." She impressed upon all the fact that the inferiority of the Chinese was not from lack of metaphysical training, but lack of the pure gospel of Christ.

Mrs. Hoge drew a vivid word-picture of a great land where Christian families are rare, introducing at the same time Mr. and Mrs. Bergen and their two beautiful children, lately from India. Our imagination could quickly surround this group with dusky, inquiring faces, and see in it the object-lesson it would prove to them.

Mrs. McLean, the mother of two missionaries to South America, and Mrs. Cundall, the mother of our new worker in Syria, encouraged all to feel that there were blessings in giving even such gifts of sacrifice as our children. Mrs. Cundall added words of warm thanks to those who had given so generously to her daughter's outfit, and who had followed her with loving prayer.

Mrs. Williams, of the A. B. C. F. M., daughter of Dr. Riggs, the veteran missionary among the Indians, gave pictures of the sights about her mission home in China. Her heart pitied the ignorant women of that land, whose resources for instruction and amusement were so limited. She assured us that those "at home" might well envy the foreign missionary.

Mrs. Hoge responded that she had learned to envy the foreign missionaries. At the beginning of this hour she had been asked if there was to be no place on the platform for mothers who wanted to consecrate their children to this work, and for those who would be glad to go. She fervently hoped it might not continue to be necessary to say, "We have not enough money to send you."

Mrs. Rhea, who gave nine years of her life to service among the Nestorians in Persia, arrived just then from Evansville, Indiana, where she had been assisting to form a woman's board for foreign missions in connection with the Cumberland Presbyterian General Assembly. Her heart had been kindled with the enthusiasm manifested in the new-born society, and her glowing description of the scenes she had just witnessed sent a thrill of gladness through the house. She said that she had descended from that Mount Hermon only to find herself upon another blessed height.

Miss Pratt, for several years teacher in our school at Dehra Doon, was listened to with interest while she read the following report of her school for last year:—

The Girls' School closed the year (1879) with 140 names on the roll as boarders, and quite a number of day pupils. Up to the middle of June, when our summer holidays begin, the health of the school was perfect, the roll showing scarcely a half day's absence up to that time. Each year, as the work of the school becomes better systematized, and the various departments of work connected with it more simplified, more can be accomplished by the same force, and that with less wear upon the workers. The past year has been no exception; giving those in charge more time to devote to the sick, and to visit among the native Christians in the villages.

The school, as a school, is divided into eight classes, ranging in grade from the alphabet to history, algebra, and Euclid; as a family, into even more classes, ranging from helpless childhood all the way up through dusting, dish-washing, water-carrying, and so

on, to the position of monitress of a division, and finally to that of head monitress.

In the school division, no one class is taught through all subjects by the same monitress, as is the case in many schools; but each teacher does that work for which she is best fitted, and consequently that which she can do most successfully. In the work department, each girl is kept at one thing until she can do that *well;* then, and only then, can she be promoted. The number of cases of unfaithfulness and dishonesty in duty is surprisingly small. As a rule, no more faithful teachers can be found than those coming from the ranks of the school. Having been trained in the same way, and having been educated under the same rules, they give the school, both as a school and as a family, a unity, a smoothness, and efficiency in working, that could not be attained by the employment of any others. Three times a week, during the entire year, the children have had instructions in singing. They made good progress under Mrs. Morrison's careful training. The morning Bible lesson she also taught part of the year.

Efforts to bring the children to Christ, and to cultivate in them the Christian virtues, occupy no small space in the work of the school. The voluntary prayer-meetings twice a week, the daily "silent half-hour" for Bible reading and silent prayer, and the monitress' daily meetings, are never omitted. During the last half of the year, section or class prayer-meetings were frequent. These meetings are led by a member of the class, and are held in time taken from the play hour. The Sunday-school is exceedingly interesting; Dr. and Mrs. Morrison each have a class. But there has been other and more abundant evidence of the presence and power of the Holy Spirit. Seven of our best and brightest girls have asked to be received into the church at its next communion. Their changed life, as seen in prompter obedience, a closer attention to duty, and a deeper love of spiritual things, gives proof of the thoroughness of the Spirit's work within them. Other evidences there are still. The first, that of a Bengali girl, whose parents belong to the Brama Samaj, and who was sent to the school about three years ago. At first she could understand no one, and seemed an utterly hopeless case, being too old to learn steadily. By degrees she learned to speak Hindustani, and finally a little English. When once she began to understand, the prayer-meeting seemed to have a wonderful attraction for her; and she would sit in the Sunday-school with the tiniest children, eagerly drinking in every word as the "old, old story" fell in simplest language from the lips of her teacher. Latterly, her face lost something of its hard, dull expression, and wore a brighter, happier look. She was more careful to do her work well; learned

her lessons better, and tried to please those about her. The secret came out only when her people decided to remove her from the school. Weeping bitterly, she pleaded hard to be allowed to stay. It was in the school she had learned to read the Bible; it was in the school she had learned to pray; and, "Oh," said the child, "when I tell my people that I love Jesus, they laugh at me." "What can I do?" was her bitter cry. In a letter received from her not long since, she says that she does not forget to read her Bible and pray every day.

Again, among the children gathered by the government authorities last year, in time of famine, was one, a girl about eleven years of age, and the eldest of the number received into the school. Her face bore unmistakable evidence of evil; and it was with many misgivings that she was received into its shelter and care. It was a comfort to remember that such Christ came to save, for her face proved a true index to her heart. Several times she ran away to the bazaar, and was so thoroughly naughty that there was danger that the patience of all those in charge of her would be utterly exhausted. "We can do nothing more with her," said the monitress again and again. Finally, remembering where the power lay, it was "We will pray for her; we will take her to the Lord Jesus. With Him all things are possible; He can save her." Last September the child went home—to the home not made with hands, eternal in the heavens. She died of consumption; and, as long as she could sit up, she would not give up the Sunday-school; and at last, lying in her bed, she would talk of her Saviour, and wonder that He should love her.

A second girl went up this year for the university entrance examination. She was examined in English literature, geometry, mensuration, algebra, arithmetic, Persian geography, history, and translation. She failed in mathematics.

Our first girl was the first one in all India who thought of knocking at the university doors. When she knocked, the door slowly opened. What was the astonishment of those grandly wise men, at the head of this great temple of learning, to see only a girl! For a long time they kept her waiting, and then said very softly, "Come in; but we will keep quiet, and not let the world know that a girl was able to get in." It was soon whispered out loud, "There is a woman in the university." A new impetus was given to woman's ambition; and since then, two other girls have gone up from different parts of India, and, loudly rapping, have *demanded* admittance. This time the doors flew wide open, for when a woman is determined, who shall resist her? But the end is not yet. Still they are coming, and on that broad, high plane many and many an Indian woman shall yet stand.

Miss Kreis, under appointment to Africa, whose present home is in Minneapolis, Minn., consented to stand for a few minutes where all might photograph her face upon their memory.

Mr. Campbell, whom Miss Kreis is to marry and accompany to Africa in early autumn, also came forward, by request of persons in the audience, and said a few words about his future work.

Dr. Nassau, who has just brought his sister, Miss Isabella A. Nassau, to this country, told briefly a story that revealed volumes, of his sister's labors as teacher and even acting theological professor in Africa. Great exhaustion is the result of this persevering woman's work, and thorough rest is imperative.

Mrs. Douglass reported for the Committees on Resolutions and Arrangements as follows:

The Committee on Resolutions recommend that to the resolutions already adopted be added our grateful acknowledgments to the Local Committee of Arrangements for their successful efforts in providing so admirably for the entertainment of the large number assembled at this general gathering, and for the cordial hospitality with which all have been welcomed to their beautiful city.

We would also return thanks to the Railroad Committee for granting the ladies in attendance here the same railroad privileges as are allowed to the members of the General Assembly.

We are especially grateful to the Missionaries in attendance for their presence here, and for the inspiring words which have so cheered and profited us, and we pledge to them an increased interest in their work, our cordial sympathy, and our fervent prayers.

They would also acknowledge their appreciation of the work of the General Committee of Arrangements in having afforded us the pleasure of listening to those so abundantly qualified to instruct and edify us on missionary subjects, as those to whom we have to-day been permitted to listen; and for the opportunity which has brought together women from the East and from the West, from the North and the South, and from the ends of the earth, in delightful Christian fellowship.

In conclusion, your committee can but express their earnest belief that this gathering of ourselves together in the name of our Saviour, to confer in regard to working together for Him, will tend to renew and intensify our zeal in His blessed service, and to make us more than ever devoted to Him "whose we are and whom we serve."

By order of the committee.

Respectfully submitted.

MRS. B. DOUGLASS,

Chairman.

Mrs. Hoge reported for the Committee on a Programme for the Future, suggesting that when the union meeting is held in the east, the eastern societies arrange a programme, and when in the west, that they be drawn up by the western societies.

Mrs. Pratt, of Albany, reported as follows for the Committee on the Monthly Letter:—

REPORT OF COMMITTEE ON THE MONTHLY LETTER.

The committee appointed last May, at Saratoga, to secure a series of monthly letters for the meetings of auxiliary societies, report:—

That since October letters have been regularly mailed from the Mission House, 23 Centre Street, New York, to all auxiliaries desiring such aid; the fee for printing and postage being fixed at twenty-five cents a year. Twelve hundred and sixty-three letters have been ordered by churches scattered through 126 Presbyteries, and some 2000 more distributed and divided among the six Boards for free distribution among the feebler churches. Two hundred and twenty-three orders have been received from the north and northwestern states; 514 from New York; 526 from New Jersey, Pennsylvania, Ohio and Maryland. As most societies have ordered only one letter each (monthly), it may be fairly estimated that these letters are read on the same month in over one thousand auxiliary meetings. The testimonials from all sections are favorable to the plan. Presbyterial secretaries find the letters very useful. In the country, among our little societies which had almost died out, they have been started into new vigor by the monthly letter. The president of a society near Northwoods says: "Their little band of workers much enjoy the visits of Mrs. Rhea and Miss Loring, on paper, and feel, when they assemble to read the same letters with the large societies, that they have a part themselves in the great whole." Another, in a prominent city church, especially values the "Union," which gives each society a share in the talent and zeal of all sections of our denomination.

One sermon, preached by a pastor after reading Miss Loring's Appeal, doubled the Foreign Missionary collection. Mrs. Rhea's letter on Prayer had been stated by several to be well worth the price of the whole series; while "She hath sent forth her Maidens" had been used with good effect in not a few young ladies' Bible classes and female seminaries.

The Monthly Letter, as was anticipated, had met a wide-felt want, and while some have suggested possible improvements, nearly all who have used this first series express an earnest desire to have the letter continued a second year. The success, financially, is beyond question. The September letter will end the first series, and leave a probable balance of about $40 in the hands of the commit-

tee. This will enable them to offer the Monthly Series for the ensuing year, in packages of five to one address, for seventy-five cents per year. Ten copies to one address for one dollar; single copies being still twenty-five cents per year.

On behalf of the six Boards represented, it is therefore recommended that *the Monthly Letters be continued*, under the direction of the committee, one member from each Board, with the chairman of New York in immediate connection with the foreign secretaries at 23 Centre Street; the division of labor among the several members, with all other necessary details, being left to the judgment of the committee.

Respectfully submitted.

Mrs. J. Lorimer Graham, New York.
Mrs. A. L. Massey, Philadelphia.
Mrs. Albert Keep, Chicago.
Mrs. Brooks, Brooklyn.
Mrs. Cundall, St. Louis.
Miss Backus, Schenectady.

Madison, *May*, 1880.

Your committee suggest that all officers be urged to induce the societies under their charge to subscribe for these Monthly Letters, and thus secure the benefits arising from them.

They would further suggest that all details be left with the committee, who have so successfully performed their duties during the past year.

The committee would call attention to the reduction in the price and other details concerning this Monthly Letter, which you will find distributed in the pews.

Respectfully submitted.

Mrs. J. H. Pratt, Albany.
Mrs. A. M. Gibbs, Chicago.
Mrs. R. T. Haines, New Jersey.

The afternoon closed with an hour of devotion, led by Mrs. Z. M. Humphrey, of Cincinnati, and Mrs. Hoge, Mrs. Graham, Mrs. Haines, and Mrs. Mateer took part in the exercises.

In the evening a meeting was arranged more especially to interest the pastors and friends of woman's work.

Dr. Eells, of Lane Seminary, took the chair, and with pleasant words introduced Dr. Forman, the veteran missionary to India; Mr. Tracy, who has labored a briefer time in the same country; Dr. Nassau, of Africa; Mr. Whiting, of China, and Dr. Arthur Mitchell, of Chicago.

Each in turn added some testimony to the good that has been accomplished by the work of "those women," and all must have been strengthened to feel that they had not wrought in vain.

PROGRESS.

Already since our new year of labor began, we, of the Woman's Foreign Missionary Society, have notes of progress to sound—in additions to, and changes among, our laborers on the field. Five new missionaries have been added to our list, as follows: *Mrs. M. E. Caldwell*, of Northfield, Ohio, goes early in the fall to Bogota, U. S. of Colombia, with her husband, and accompanied, also, by Miss M. Ramsay, hitherto engaged in the work with her father among the Seminole Indians, now transferred to Bogota. Her sister, *Miss A. Ramsay*, recently appointed and taken under our care, will fill her place in the Seminole school. *Miss Annie K. Davis*, of Pittsburgh, Pa., is under appointment for Japan or China, her destination being not yet fully decided. *Miss Charlotte M. McCreight*, of Buffalo Cross Roads, Pa., will go in August to join Miss J. Dickson in the Dakota Mission. And last, but not least, as a source of rejoicing to us, *Miss Mary P. Dascomb*, so long and usefully connected with the Brazilian Mission some years ago, has offered herself to the Board for reappointment, the duties which called her home from her loved work there having ceased to exist. She has been gladly accepted, and will sail for Brazil in September.

Let these workers, whom the Lord has honored by a call to this service, and who are about to enter upon it, have sympathy, prayer, and earnest co-operation from all who love the Lord and watch for "His appearing."

AT THE GRAVE OF DR. BUSHNELL.

Miss Nassau writes of her visit to the grave of Dr. Bushnell, at Sierra Leone, on her way home from Gaboon:

"At Sierra Leone we visited the grave of our dear Dr. Bushnell. A consecrated spot to the hearts of those who love the missionary work in Africa has Sierra Leone been from its early history of death and victory; now it is peculiarly so to us. As we stood in that populous cemetery, I thought how many, many in America would prize the sight of this spot, and of all my eyes had that day seen. I cannot make it seem real that we shall meet him no more on earth. No words can describe how we miss his

genial smile, his kindly courteous words and looks. I am so glad that his remains lie in Africa.

"Very beautiful is this African city of Freetown, at the foot, where grand mountains bathe in the blue sea. In one of the quiet valleys is the cemetery. The rich fragrance of the tropical flora breathes around; the ever beautiful feathery palm trees stir the air; the broad streets are full of animation; songs of childhood ring out from the different schools that we pass; natives in European dress of latest styles, natives in their own lighter costumes, supercilious-looking Mohammedans in sandals and their peculiar flowing garb, are passing and repassing. Though the burial of a stranger is not an unusual event, we find that the tenderly touching circumstances of Dr. Bushnell's interment had impressed themselves deeply on the minds of the people. His name was not that of a stranger in Sierra Leone, or in any other of these West African seaports.

"After returning to the steamer, we sat on deck and watched the sunset light on the beautiful African city. The mountains rise grandly, by a most graceful succession of interlapping summits, until on the brow of the loftiest the white cloud-wreath rests. When the darkness had fallen the long line of shore was sparkling with 'lights along the shore.' How near are life and death!"

Miss Thiede, Lahore, India, writes: "In my holiday month I went to Agra and Etawah. On the way I visited Umritsir, Lodiana, Saharanpur, and Hatharas. In Etawah I spent ten pleasant days with dear Miss Belz, my old German friend. Though there was so much fever in that part of the country that thousands died of it, yet we both were very well. We went one day to some far-off villages—partly in a carriage, partly on foot—the next day to the women in the city. We always had large gatherings of attentive listeners, especially when I took my little harmonium with me. In Agra I met several of my former pupils from Secundra, and had little prayer-meetings with them in their houses. Most of my time was taken up with attending to the clothes of my three boys, Otto, Heere, and Daniel. I had the joy to find that they were among the best boys in the college, and had a good name everywhere. All three said that they wish to work for the Lord, but Otto and Heere wish to study medicine first. Daniel will give every part of his life only for real missionary work.

"While I was at Agra there was the conference of Church Missionaries. I met about thirty missionaries and many ladies from distant parts of India, and we had pleasant intercourse about our work. After having been away for nine years, I paid a visit to

Secundra, and was received with much joy and love. Many of my former pupils introduced to me their families. I had to visit every house in the village, and was glad to see cleanliness and order everywhere. On my return from Agra, I visited one of my former zenana ladies, whom the Lord Jesus had twice saved from death, and who had faithfully promised to follow Him, but had not fulfilled her promise. The poor lady trembled nervously when I came in. I received much kindness, and had time to tell her about her duty to the Lord, and about her grievous sins, so that she will have no excuse. She still believes, with all her family, in Jesus, but is in the bondage of Satan. I can but pray for her."

THE Woman's Foreign Missionary Society have had a new supply of Collectors' cards printed, which sell at one cent each. The small envelopes, which are preferred by some of the auxiliaries, are one dollar per 1000; not per 100, as stated in the Tenth Annual Report, in consequence of a typographical error. Smaller quantities are furnished at the same rate. Postage is to be added when sent by mail. Apply to the Editor, 1334 Chestnut Street, Philadelphia.

NEW AUXILIARIES.

AUXILIARIES.

Dayton Pres., Somerville, O.
Genesee Pres., Byron, N. Y.
Genesee Pres., Oakfield, N. Y.
Wooster Pres., Apple Creek, O.

BANDS.

Akron, O., Young People's Society.
Ashtabula, O., Young People's Soc.
Brecksville, O., Young People's Soc.
Chester, O., Young People's Society.
Coatesville, Pa., Band.
Fowlerville, N. Y., Grains of Wheat.
Grafton, O., Young People's Society.
Hagerstown, Md., Idaho Band.
Lithopolis, O., Aunt Miner's Boys Bd.
Northfield, O., Young People's Soc.
North Springfield, O., Young People's Society.
Orwell, O., Young People's Society.
Ox Bow, N. Y., Do What we Can Bd.
Seville, O., Young People's Society.
Solon, O., Young People's Society.
Somerville, O., Little Rills.
Willoughby, O., Young People's Soc.

NEW LIFE MEMBERS.

Bond, Miss Almira
Bond, Miss Maria
Brown, Mrs. M. C.
Clark, Miss Salome

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from June 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

BROOKLYN.—1st Ch., Brooklyn, E. D. Aux., . . $36 10

BUTLER.—Mt. Nebo Aux., $15; Sunbury Aux., $10,

Y. L. C., $48 40 ($58 40); Westminster Aux., $22, . $95 40

CARLISLE.—Greencastle, Inf. Sch., ... 5 50

CLEVELAND. — Ashtabula Aux., for Miss'y, India, $9 05; Cleveland 2d Ch., Aux., for Miss'y, $13 17, Mr. Dockstader's class, for sch'p, Hangchow, $50, Miss Haskell's class, for Chapel fund, Mexico, $20 ($83 17); Painesville, Lake Erie Sem., *special*, for Sidon and Beirut Seminaries, $27 30, . 119 52

ELIZABETH. — Elizabeth, 1st Ch., Mary Morrison Bd., and Little Gleaners, sch'p, Bangkok, $40; 3d Ch., Willing Workers, sch'p, Yokohama, $30; Perth Amboy, a member, $1, . . . 71 00

KITTANNING.—Elderton Aux., $14; Rural Valley Aux., for Miss'y, Lodiana, $15, . 29 00

LACKAWANNA.—Wyoming Miss. Bd., for Nez Perces, 12 28

LEHIGH.—Mauch Chunk S. S., 50 58

MORRIS & ORANGE.—Orange, Central Ch., Little Workers in the Vineyard, for work Zacatecas, Mexico, . . 30 00

NEW CASTLE. — St. George's Ch., Inf. Sch., for Dr. Nassau's work, Africa, . . 7 00

PHILADELPHIA. — South Ch., Cheerful Givers, for sch'p, Dehra, ... 25 00

PHILADELPHIA CENTRAL. — Arch St. Ch. Aux., for zenana visitor, $150, Inf. Sch., 50 cts. ($150 50); Bethlehem Aux., sch'p, Dehra, $35; Cohocksink Aux., Miss'y, India, $30; Johnstone Aux., Miss'y, Odanah, $79; Olivet Ch., Graham Bd., sch'p, Gaboon, $12 50, Inf. Sch., sch'p, Dehra, $30 ($42 50), . . . $337 00

PHILADELPHIA NORTH.—Germantown 2d Ch., Mrs. Wilson Lloyd, ... 5 00

REDSTONE.—Laurel Hill Aux., $18; Uniontown, $35, . 53 00

ST. CLAIRSVILLE.—Crab Apple Aux., Miss'y, Canton, . 34 36

SHENANGO. — Petersburg Aux., ... 12 00

STEUBENVILLE. — Wellsville Aux., Dec. thank-off. (add'l), 25 00

WASHINGTON CITY.—Georgetown, West St. Aux., $21 70; Washington, Eastern Ch., $4 10; 1st Ch., $7 90; North Ch., $4 38; Metropolitan Ch., $12 50; Mateer Bd., for boy in China, $20; Western Ch., $13 64; Pres. Soc., bal. for last year, $2 29, collection, 71 cts. ($67 22 for Miss'y, India), 87 22

MISCELLANEOUS. — Baltimore, Md., A. M. Moore, $5; Philadelphia, L. O. E., thank-offering, $3; North Wales, Pa., W. T. Ray, $10; sale of gold ring and thimble sent to Annual Meeting, $4; sale of leaflets, &c., $16 25, . . 38 25

Total for June, 1880, $1,073 21

Receipts for Famine Sufferers, Persia, since June 1.—Germantown, Pa., col. by Mrs. Stroud, add'l, $16; Greensburg, Pa., M. L. E., $5; Houtzdale, Pa., Peter Cameron, $10; Philadelphia, Mrs. E. L. Lennard, $5; Mrs. M. C. Sheppard, $10; Springfield, Mo., Margaret Sheppard, $1; West Chester, Pa., cash, $2, . . $49 00

The amount recorded in the Annual Report from S. Park Ch., Newark, N. J., should have been $428 35, which included $100 thank-offering; that from Cadiz, Ohio, should have been $280. The sum of $4 from two ladies, Greencastle, Pa., acknowledged in June *Woman's Work*, should have been $5.

The Aux. of York, Pa., has sent goods to Miss M'Beth, valued at $24 29. The Mt. Joy Aux. has also sent a quantity of dry goods and clothing to the same mission—value not given.

MRS. JULIA M. FISHBURN, *Treasurer*,
July 1, 1880. 1334 Chestnut St., Philadelphia, Pa.

NORTH AMERICAN INDIANS.

MISS MACCLARRY.

ODANAH, WIS., April 23, 1880.

MISS DOUGHERTY and I are having our holidays at present, enjoying a very nice rest, as all of the Indians have gone to their sugar camps to make sugar. You can scarcely imagine how lonely I felt after they left, our village was so deserted, and only two girls were in the mission.

Miss D. and I, with our two girls, go out to walk almost every day and try to improve our health. The ice on the Bad River broke up last week and left it free, but that on the lake or bay has not broken up yet. It really is company to see the water once more. I sit near the window while my girls are sewing or playing with their dolls, and watch it as it flows past so swiftly and so quietly to the ocean, fertilizing and beautifying our settlement and cheering the lonely missionary, and last, though not least, bearing on its bosom those mighty trees of the forest for the lumberman. It does its work, does it not?

I must tell you an incident which happened last week that pleased me very much. I was not feeling well, and wished very much to lie down and rest a little while, but did not like to leave the girls alone lest they might get into mischief. I told them I would like to lie down for a few minutes if they would promise to be good while I was upstairs. They promised quite readily. I left them, satisfied that they would keep their word. After some time I came down and one of them said: "Oh, we were so lonesome without you, and then we thought we would kneel down and pray to Jesus; and we did so, each of us prayed, and after that we did not feel lonesome any more; but we are glad you have come back to us." Is it not nice to see them begin even now to tell Jesus their troubles? There were four of them present that day, as two had returned from the sugar bush.

PERSIA.

LETTER from one of the native Christian women, Tabriz, to Miss Jewett, and translated by her:

"A Happy New Year, Kind and Honorable Lady. I am sorry that until now to your goodness to write a letter I have delayed. For this negligence I beg pardon. Greatly thankful I am that you have not forgotten me. In Mrs. Van Hook's letter, many times you have remembered me. Truly that shows your goodness, that you, in your beloved fatherland, with prized friends surrounded, do not forget us. Without doubt, now that in your

native land, in many directions and among very high and enlightened churches, you are walking about, large joy and gladness you experience. I entreat of our Heavenly Father that your seeing, in every way, may be useful, so that you may be able to bring back the words of the Testament with fullness of blessing to us. There is no doubt that your country's Christianity is the mother of our country's Christianity, and we are like spiritual children, everlastingly indebted. On account of that, I trust that you, clothed with strength and having received every kind of courage, will return to this country to work.

"In regard to the work, without doubt Mrs. Van Hook has informed you that the God of glory and Lord of the harvest this year has made us greatly to rejoice. Armenian and Mussulman women come to meetings until fifteen. Sometimes I go to Sona's street, and sometimes Mrs. Van Hook goes. God's work is encouraging. The same among the men. Both in the Kalla and at Lalawa, many come to hear the things of God's salvation. Especially I ask of you and all good women of that place, with fervency pray to the good Lord of the harvest, that with the help of your good prayers perhaps He will be pleased to give us an abundant harvest. At this opportunity, if you are willing, offer my salutations to the beloved ones to whom we are so greatly indebted. That country's Christianity will ever remain, a fountain from which all distant dry fields will be watered and become fruitful. On account of this, I plead with them that that river may be an abundantly flowing one that shall reach all fields and be sufficient to water them. In our country there is great trouble about bread. I am in hopes that on account of the needy girls of the school you will invite the love of the ladies.

"A large joy to us is that we are companions with Mrs. Van Hook, and in the school Krekor and I give lessons. The girls appear to have made progress in Christian life. One has a hope of a new birth, and others are hopeful.

"My health is not very good; I am often weak, but am again thankful for this much. God bless those who are worse off than I!

"Krekor and I, with honor and love in Christian bonds, send salutations to you and Miss Annie, your honorable mother and beloved brothers and sisters, and all the honorable Christian sisters who have sacrificed themselves this glorious work for—beloved of God and the angels. This class of sisters are moreover sweet and dear co-workers. God will give a manifold reward to them and their posterity in this life and the world to come, because they are worthy. Peace be to you, and the grace of the Holy Spirit and glory of Christ remain with you.

"Your humble sister,

"YRKSABET, wife of Krekor."

NEW LIFE MEMBERS.

Miss Sadie Craig,
Miss Mary M. Douglass,
Miss Laura Hosea,
Miss Jennie McBride,
Miss Maggie McMillan,
Mrs. Genl. Van Cleve,

NEW AUXILIARIES.

Bates, Illinois.
Hastings, Minnesota.
Marshall, Indiana.
Marshall Mite Gatherers.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to June 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Greenfield, $8 80; Trenton, $10, . . . $18 80

CHICAGO.—Austin, $8 17; Chicago, A. I. G., $5; 2d Ch., $49 85, H. M., $1, Bible class, sch'p, Gaboon, $10 71 ($61 56); 4th Ch., $53 30; Evanston, Mrs. W., $5; Hyde Park S. S., Laos sch. bldg. $25; Kankakee 1st Ch., sch'p, Rio Claro, $25; Lake Forest, $19 75, Steady Streams, $3 18, . . . 205 96

COLORADO.—Colorado Springs, Mrs. D. A. Covert, . . 10 00

COUNCIL BLUFFS.—Corning, for Miss A. Cochrane, *special*, ... 2 50

CRAWFORDSVILLE. — ROCKville, $22; Williamsport, $14 50; Crawfordsville 1st Ch., $15; Covington, $2 05, Mrs. L. D. Bishop, Thankoff., $5 ($7 05), . . . 58 55

DETROIT.—Detroit Jeff. Ave. Ch., Bee Hive Bd., sup. pupil in Beirut, $60; 1st Ch., Richardson Bd., sch'p, Mexico, $24, . . . 84 00

FREEPORT.—Rockford Sem'y, *special*, for Mrs. Van Hook, 20 00

GRAND RAPIDS.—Grand Rapids Westminster Ch., Mt. schs., Persia, . . . 36 79

KEARNEY.—Harvard, . . 8 47

LIMA.—Sidney, $7 91; Columbus Grove, $10; Ottawa, $25 69; Wapakoneta, $11 51; St. Marys, $15 50, . 70 61

LOGANSPORT.—Valparaiso, sal. Mrs. Warren, $25, sup. B. reader, Gwalior, $7 50 ($32 50); Monticello, for H. M., $9; Logansport, $45, Little Gleaners, $5 ($50); La Porte, $27 90, Young Ladies, $10 58 ($38 48); Rolling Prairie, $5 50, all for same, ... $135 48

MAUMEE.—Toledo, 1st Ch., Livingstone Band, sch'p, Bangkok, $30; Weston, $8 50, sal. Miss La Fleshe, $20 ($28 50); Pleasant Ridge, same, $5; Ridgeville, $4; South Toledo, for Tokio, $17 87; West Bethesda, $10 30, . . . 95 67

NEOSHA.—Fort Scott, Hospital at Oroomiah, . . 5 00

NEW ALBANY.—Lexington, . 6 00

SPRINGFIELD. — Jacksonville, 1st Ch., S. S., Hospital at Oroomiah, ... 34 34

WHITEWATER.—Brookville, . 8 01

WISCONSIN RIVER. — Oregon, $4 50, S. S., $4, . . 8 50

ZANESVILLE.—Granville, . 50 00

MISCELLANEOUS. — Voluntary gifts at annual meeting (including $109 50, Famine Fund), $809 05; Columbus, O., Mary S. Reddick, Thankoff., $2; Bloomington, Ill., Miss M. Rankin, for Rev. Thomson, Monterey, $60; Mt. Forest, Ill., Miss Chandler, $1: Societies, East Min-

·eapolis, Minn., Andrews Ch., Paris, Ill., Chicago, [illegible], 4th Ch., Independence, Iowa, for pub. Report, $5 05; Persian Famine Fund, $390 50, ...	$1267	60
To May 20th, . . .	2126	28
Bellefontaine. — Bellefontaine, $20; Crestline, $18 62; Galion, $4 50; Huntsville, $6 30; West Liberty, $4 50; all sal. Miss Hartwell, .	53	92
Bloomington.— Bloomington, 2d Ch., ...	15	00
Cairo.—Shawneetown, . .	22	00
Chicago.—Chicago, 2d Ch., B. R. at Ambala, $17, Mrs. Van Hook's sch., $42, H. M., $1 ($60); 4th Ch., $28, Mother's Mite Society, $3 49 ($31 49); Evanston, sal. Miss Bacon, $27 16; Hyde Park, sch'p, Oroomiah, $20; Lake Forest, Steady Streams, $6 79, .	145	44
Detroit.—Brighton, $7; Pontiac, $10; Saline, $15 46, .	32	46
Dubuque.—Hopkinton Peace Makers, Mt. sch., Persia, $15; Lenox Col. Inst., $4 15; Independence, sal. Miss Pratt, $15, ...	34	15
Emporia.—Winfield, . .	3	20
Fort Wayne.—Elkhart, .	21	00
Freeport.—Elizabeth, $10; Rockford Westminster Ch., for Mrs. Van Hook, *special*, $20, ...	30	00
Iowa.—Mediapolis, sch. in Futtehgurh, . . .	20	00
Kalamazoo.—Richland, $7; Three Rivers, $15; Kalamazoo, 1st Ch., $61; Constantine, sup. Lulli, Mynpurie, $12 50, . . .	95	50
Logansport.—Pisgah, $7 73; Union Ch., $18 50; Goodland, $9; Logansport, Broadway Ch., two pupils in Training sch., Canton, $7, for deficiency of last year, $1 35 ($8 35), . .	43	58
Milwaukee.—Milwaukee, Immanuel Ch., sal. Miss Cundall, ...	25	00
Platte.—St. Joseph, Missions in India, ...	$5	00
Saint Paul.—Minneapolis, Andrew's Ch., child in Home, San Francisco, $12; Genl. Van Cleve, $25, .	37	00
Miscellaneous.—Iowa City, W. J. Calvin, an 8 year old boy, by sale of paper, rags, $1; Portland, Ind., Miss. K. C. H., bal. from sub., 40 cts.; Larned, Kans., bal. from sub., 40 cts.; Pittsfield, Ill., for the "Lord's work," $1; Delegates expenses to An. Meet., $6 70; by "Interior," subs. from Huntington, Ind., Springfield, Ill., Chicago, 6th Ch., Milwaukee, Wis., Evansville, Ind., Pleasant Plains, Ill., East Minneapolis, Minn., $7; Societies, Chicago, Jeff. Park, Fullerton Ave., 8th Ch., Denver, Col., Central Ch., Peoria, Ill., 1st Ch., Lincoln, Ill., Gilman, Ill., Mendota, Ill., Onarga, Ill., Carlinville, Ill., Joliet, Ill., 1st Ch., Prairie City, Ill., Evanston, Ill., Lake Forest, Ill., Hillsboro', Ill., Trenton, Ill., Winnebago, Ill., Galesburg, Ill., Edgington, Ill., Upper Sandusky, O., Sioux City, Iowa, Milwaukee, Wis., Immanuel Ch., Newton, Kans., Nevada, Iowa, Kalamazoo, Mich., 1st Ch., Emerson, Iowa, Constantine, Mich., Evansville, Ind., Walnut St. Ch., Jerseyville, Ill., Ann Arbor, Mich., Ypsilanti, Mich., Buckley, Ill., Springfield, Ill., La Crosse, Wis., Detroit, Mich., Fort St. Ch., Fond du Lac, Wis., Larned, Kans., Toledo, O., 1st Ch., Peotone, Ill., $39 50, for publishing Report; Famine Fund, $524 77, . . .	580	77
Total for month, . .	1164	02
Previously acknowledged,	2126	28
From April 20 to June 20,	$3290	30

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.

Chicago, Ill., *June* 21, 1880.

DATE DUE

MAY 19

GAYLORD

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